three pebbles which he binds to the hem of her garment. This is a token of sealing her right to her husband's property. The bridegroom then takes the bride by the hand and leads her out of the house. This act of possession forms the principal part of the ceremony.

As a mark of respect, he makes his obeisance to those assembled by touching their feet. In like manner, the wife fetches a pot of water from the well to the kitchen and carries a basket of manure to the nearest field and then returns to her room to indicate her willingness to share in the labours of the house. The Aruva then takes the bridegroom to the room of his wife, and thenceforth, while she remains in his house as his wife, she bears a new name, but will always be called by a familiar one under the parental roof. The married daughter receives from her parents a certain dowry and a good bed, but thenceforth she has no claim on the family property.

In bygone days, there was a custom of so called cloth marriage. Kittel writes that a man gave a cloth to a girl, and she, accepting it, became his wife without any further ceremonies. He might dismiss her at any time without being under the least obligation of providing either for her or the children born during connection. The custom was abolished by one of the Lingayat Rajas, who being unable to obtain as many girls for his harem as he wished from wanton selfishness put a stop to it.

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the old government since so well known as Zemindars or Polygars.

Up to this time the little Coorg country seems to have been of no political importance. Its chiefs, called Náyakas, ruled over their small Kómbus (districts), levied taxes within their dominions, which they guarded by boundary and defensive ditches (the Cadangas) and to assert and maintain their self-constituted importance they engaged in frequent feuds amongst themselves. The Keimatta or ancestral monument of the Achu-Náyaka of Anjigheri-nád in Kiggatnád taluq is still in good preservation. The family was exterminated about 60 years ago. Of the Beppunád chiefs the name of Utta Náyaka of the Arméri house is still in popular remembrance. In Padinalknád the name of Karanembán, the chief at Bhágamandala is mentioned with veneration. There may have been more Náyakas, and very likely one over each of the 12 Kómbus or districts, but the names of their houses are no longer known.

According to the Ráya Paddhati in Dr. Francis Buchanan's "Journey from Madras through Mysore etc." vol. III. p. 125, one of the chief Polygars, who on the decline of Vijayanagara assumed independence, was Sadáśiva, the son of the Gauda of Kilidi or Ikeri. Being endowed with a government comprising Guty, Bárakuru, and Mangalúru, his name was changed into Sadáśiva-Ráya-Náyaka and he and his descendants, who were styled Rájas of Kilidi or Ikeri, possessed the government for 203 years (from 1559-60 to 1762-63 A. D.)

From intelligent Coorgs I have learnt, that during the reign of this neighbouring dynasty an Ikeri prince came to Coorg, and settled in Hálerinád. At first he assumed the pious garb of a Jangam or Linguite priest and as such gained a considerable influence over the people of the surrounding Náds. When feeling sure of his position, he imposed upon

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when feeling sure of his position, he imposed upon
his followers instead of the voluntary Dhúli-batta (dusty-grain) a regular tax of one and a half butty of rice and nine annas eight pies in cash per house per annum. His next step was to call upon the people, in alternate parties to guard his dwelling on the Háleri farm. These watchmen were called *Chaudigara*, a name ever afterwards retained for the Coorg Rájahs' troops. Having openly declared himself and being acknowledged by his adherents ruler of Háleri and of the surrounding Náds, the Padinalknád Karanembáu Náyaka also submitted and so did the others under the condition, that they should receive three-fourths of the revenue and pay one-fourth to the Háleri chief. His increasing power soon threatened the safety of the Coorg Náyakas, who at last were put to death and the whole country brought under the Háleri government.

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That the Coorg Rájahs were aliens to the country is evident from the fact, that they were Lingaites, whilst the Coorgs maintained their own crude form of demon- and ancestor-worship and rarely joined the Shivácháries. These are most numerous in north-east Coorg where the people are closely allied with the Mysoreans, and where the influence of the Rájahs was naturally greatest. Again in Padinalknád the Malayálam element seems to be predominant, whilst in Táwunád, Benganád and Surlabimuttanád the Tulu Gaudas and Bants make their influence felt. If a further proof were required to show that the Coorgs are a mixed race, I need only mention, that besides the striking difference in features and colour of the Coorgs, varying between the Caucasian and Mongolian physiognomy and between a fair and dark skin, the house-names also of many Coorg families clearly point to Mysore, Tamil, Malayálam or Tulu origin. Even within the memory of the present generation strangers were received by and incorporated with the Coorgs. There is now a dispute pending about six families in Kiggatnád, who ten years

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643 ago were, by the Head-Sheristadar Nanchappa, received as
648 Coorgs, but after his death were expelled from the clan by
174 the rest of the Coorg people. The settlement of the dispute
177 will perhaps be only a matter of time, but not of intrinsic
[578] caste spirit which as such is inconsistent with the notorious
[564] Coorg practice of assimilating cognate tribes into one clan,
and with the fact, that during the Seringapatam captivity of thousands of Coorg families by Tippu Sultan, most of them were forcibly made Mussulmans and, though on the return to their country, they abjured Islam, the very process of circumcision deprived them of their previous caste—in a brahminical sense—and rendered that of their descendents defective. The renown of the Coorgs lies certainly not in the purity and antiquity of their genealogy, but in the union and strength of so many discordant elements into one compact body or clan, that bravely fought on every occasion of danger for the honour and safety of their adopted country, whether under the leadership of their own Náyakas or their alien Rájahs, and there can be no doubt that they would in time of need, with equal loyalty rally round the standard of their English Rulers!

619 To the question, how such a conglomerate of divers tribes
186 could have been formed into an almost homogenous body,
175 I would reply, that what might perhaps have been impossible
[628] amongst a civilized and politically powerful state, was a com-
[648] paratively easy process in a small uncivilized and secluded hill-country, which, seldom influenced by the politics of its more powerful neighbours, and in blissful ignorance undisturbed by subtle religious disputes, vented its savage strength in intestine feuds, till the despotic hand of the alien usurper subjected the turbulent chiefs, and united them and their adherents in deadly combat against common foes or for marauding expeditions. Their defeats as well as their achievements originated and strengthened national sympathies which time matured into a healthy spirit of clanship, that asserted

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itself the stronger, the narrower its local limits were confined, and the less it came into civilizing contact with surrounding nations. With the ascendancy of the Ikeri princes in Coorg, who spoke Canarese, this language became the written official medium and counteracted the Malayálam influence; but, however great the latter may have been through the intellectual superiority of the Malayálam people over the savage Coorg mountaineers, who dreaded their supposed supernatural powers, it never laid a beneficial hold on the Coorg mind by imparting the means of acquiring knowledge in the Malayálam tongue. It is true the horoscopes which the Kanyas wrote and still write for the Coorgs are in the Malayálam language, but they are unintelligible to the Coorgs. Thus it was left to the Coorg Rájahs of the Ikeri house to mould or rather to disfigure the Coorg mind into the character in which the English found it on their assumption of the Government in 1834; that it was of the most pitiable description, we have enough evidence to adduce: Lieut. Connor describes thus the condition of the people under Lingarája—and the picture applies equally well to the times of his predecessor and of the late Rájah—: "The chief of Codagu exercises an authority, that knows no restraint. He shares in common with the gods, the homage of the people and a more than ordinary portion of eastern humiliation is observed towards him; he is approached with a reverence due alone to the deity and addressed with all the servility fear could yield, or despotism claim; in his presence, in which no subject dare be seated or indeed within the precincts of his fort, the subject clasps his hands as in the act of prayer—the last sign of slavish vassalage—; and he is accosted in a language quite correspondent with this suppliant attitude; his subjects know no duty more imperious than attending to his mandates, which received with veneration are executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the

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643 175 most presumptuous hazard an opinion as to the propriety of his commands or actions; but fear alone produces this instantaneous compliance with his will, however capricious; and obedience is maintained by an exemplary severity that, however it may command submission, cannot create affection.

643 643 175 "The rigorous exercise of such unbounded power will of course be tempered by customs and usages, which having the force of law and sanctity of religion, must challenge some respect, but the real situation of the people is complete slavery; under so arbitrary a sway safety of person and permanency of property must depend on the precarious will of the ruler; political freedom forms no part of the elements of an Asiatic system of government, nor perhaps is it desirable it should; but the inhabitants of this little state are interdicted from almost any share of that practical liberty which their neighbours enjoy."

Col. Fraser, in his despatches to the Supreme Government dated 7th April 1834 states: "The whole and entire power of the country and almost the very faculty of thinking, seem to be concentrated in the Rájah himself, and we shall continue to know little or nothing of the disposition and wishes of the people of Coorg until the utter and permanent abolition of the power of the Rájah shall emancipate them from their present slavish fear."

Again under date 12th April 1834: "Their minds are so abject and enslaved, that they (the Coorgs) dare not speak against their late Rájah or they have not a motive for doing so."

Again in a letter dated 14th July 1834: "If we could succeed in dispelling the moral gloom, that has weighed upon the spirits and faculties of the people, as a consequence of the wretched system of government under which they were placed, an effect that, I am happy to say, is becoming daily more perceptible, I think the small district of Coorg will be

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found in its ameliorated condition a year or two hence, to possess many advantages denied to other parts of India."

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4. HISTORY OF THE COORG RĀJAHS AS DELINEATED IN THE RĀJENDRANĀME AND FROM OTHER DOCUMENTARY SOURCES.

From 1633 to 1807.

PREFATORY REMARKS.

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The Rájendranáme (account of Rájendra, the king of heroes) is the work of Dodda-Virájendra Vodeya, the hero of Coorg History and the beau ideal of the Coorgs of a warrior king, and comprises, from 1633 to 1807, a period of 175 years 2 months and 7 days.

A manuscript copy of the Canarese original was found in the Archives at Mercara in 1834, and, with the original English translation obtained from the records of the Chief Commissioner's Office at Bangalore, was edited by Dr. Moegling and printed for the Madras Government in the Mangalore Mission Press in 1857. The subjoined seal of the Coorg Rájahs ornaments the front page. The names of the Rájah and of his ancestors as well as those of English Governor Generals, Governors and other high functionaries are written with red ink throughout the book. The chronicle is very well written. It gives the history of Coorg, especially the account of the Rájah's exploits and of his intercourse with the officers of the East India Company in simple language. Not one foolish story, not one improper expression, disfigures this Canarese

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There are 31 cloth- 383 -

merchants, 32 tobacco-sellers, 41 petty dealers, 8 jewel-makers and 4 money-changers and bankers, which shows, that the community must be a thriving one. A school containing about 50 children is also maintained by the inhabitants, but like those at Sómawárpet, they show little inclination to render assistance for the establishment of a Government English School, though they seem to be anxious to have one, if every thing is done for them.

632 [463] [871]

2. ADMINISTRATION OF JUSTICE.

a. *In the time of the Rájahs.*

The Rájahs, having exercised sovereign power arbitrarily, never established any court of judicature, nor framed any code of judicial regulations. They published, however, a Hukum-náma (code) for the administration of revenue, to which they added a few paragraphs, simply defining the degrees of punishment which the district officials might in their judicial capacity inflict upon offenders without reference to the Huzur (Huzur, presence, highest authority). By usage (mámúl) the following judicial system became established:—

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The Gauda, the headman of the village, enquired into the complaints preferred by the ryots residing in it, respecting civil cases or petty offences and settled them upon viva voce evidence either himself or through a Pancháyat (court of arbitration) according to circumstances. He was incompetent to adjudge cases of heinous crimes. The Gauda could try petty criminal offences, but had to commit the guilty person to the Kacheri of the Párapatiagár, who could award punishment not exceeding three days. Caste disputes were settled by the Kuláchára (guardian of the observances peculiar to caste), who had authority to punish to the amount of 12 fanams or Rs. 3 as. 8. The appeal from the Gauda or his

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423 651 per cent and their profits, after deducting all expenses, hardly exceed 7 per cent in good seasons.

Excepting old men and boys in both cases, the number of Ságu-ryots is nearly double that of Jamma-ryots, amounting to 13,500 of whom the greatest number are Gaudas viz. 3654, and next Holeyas, viz. 3605. There are only 40 Coorgs holding land on Ságu-tenure.

423 643 648 [567] It may here be stated, that the late Rájah's twenty farms, called Panyas, which on the assumption of Coorg by the British in 1834 amounted to 46,872½ buttics of land with 168 predial and 1055 disposable slaves were, at the recommendation of the Devána, divided into the original vargas (farms) and disposed of like all other land held on Ságu-tenure, the predial slaves remaining attached to such estates as they belonged to and the others were entrusted to the care of respectable ryots, who were required to maintain them on the same terms as ordinary labourers, paying them the same rate of hire, demanding their attendance only during working hours, and especially allowing them the entire management and control of their family affairs and the settlement of their children's marriages. Some of the Panyas were allotted on Jódi tenure to religious establishments.

311 651 423 *Waste land*, now taken up for cultivation, is chiefly held on Ságu-tenure. Considering, however, the difficulty and expense of reclaiming waste land for wet cultivation, Government has sanctioned a certain progressive scale of taxation, according to the number of years, such farms have been lying waste. Thus land lain waste for 5-10 years, if brought under cultivation, pays one-fourth of the assessment the first year, half the second, three-quarter the third and the full amount of tax the fourth year. Besides this graduated assessment, for land left uncultivated from

10 to 15 years one year's assessment is remitted,
15 „ 25 „ two „ „ „

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872 Of *private institutions*, aided by Government, there are
797 the German Mission School at Anandapur and the Roman Catholic Boys' and Girls' schools at Vírájpet. Regarding *private unaided schools*, it is difficult to obtain reliable information as to their number and attendance. They are generally of a temporary and very insignificant character.

871 Of the 1,545 pupils at School in March 1870, 1,422 were
162 in Government Schools and 1,082 children Coorgs. Assuming that the present population of Coorg is 120,000, of whom about 25,000 are Coorgs, the number of children under education in the Government and aided schools, gives a proportion of one child at school for every 78 people of the whole population or nearly 13 per thousand; and as 1,082 Coorg boys and girls attend these schools, of one Coorg child for every 23 people of that race or 43 per thousand, the proportion in the case of the latter being unusually large and satisfactory.

C. CHRISTIAN INFLUENCE UPON THE COORGS.

1. THE ROMAN CATHOLIC SETTLEMENTS.

563 Whatever the moral and political vices of the Coorg
795 Rájahs may have been, in religious matters they showed a
643 tolerant and liberal spirit, which at the time put to shame
175 the intolerance of many Christian Governments. Dodda-
[798] Vírájender extended his protection to the poor fugitive Roman Catholics who fled from the claws of Tippu Sultan, when in 1792 Lord Cornwallis besieged Seringapatam. They were Konkanis from the western coast, had incurred Tippu's particular displeasure for their assistance in provisioning General Mathew's army and had come into his power after the fall of Bednore and the siége of Mangalore in 1783, when he settled

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them in and about his capital. The Konkanis are noted for their industry and skill of adapting themselves to circumstances. Dodda-Vírájender eagerly welcomed them into his depopulated country, granted them land at Vírájpet, procured for them a Priest in the person of Father John de Costa, a native of Goa, assisted in building a chapel and allotted to its maintenance a stipend of 84 butties of paddy and a certain amount of oil and candles, which allowance his successors continued and which the English Government since 1835 commuted into a monthly grant of Rs. 20, "its continuance being dependant not only on the Priest's conduct, but that of his flock, in as far as he may justly be considered responsible for it." This stipend is now looked upon as the Priest's salary from Government and attempts have been made, to get it increased, but Sir Mark Cubbon declared: "that the amount, the Priest enjoyed, had no doubt been deemed proportioned to the ordinary duties of his office, but if called to the discharge of any extra duties by the requisition of the members of his congregation, the Commissioner conceived that the latter should contribute the means of enabling the Priest to meet such extra-official calls."

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Pastoral jurisdiction having been claimed by the Archbishop of Goa, the Rev. F. Bernardino De Sta. Agnes, Bishop-Coadjutor, Vicar Apostolic at Mangalore addressed in 1846 the Superintendent of Coorg in the following letter:—

The Mission of Coorg, by a Firman passed by the Rájah in 1805, was founded to remain always under the jurisdiction of the Bishop, Vicar Apostolic of Bombay, who has ultimately transferred it to me. No jurisdiction over it was ever or is now possessed by the Archbishop of Goa. The jurisdiction of His Grace does not extend beyond that Portuguese territory as shewn by various Bulls which have emanated from Rome regarding the same, but the Archbishop, actuated by certain national presumption, pretends to possess something like an omnipotence in the spiritual throughout the whole of India and therefore sends his emissaries to excite dissensions and disturbances among the Roman Catholics, subject to the Vicars Apostolic, and he has

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/For a history of the Coorg Rajahs and their position in the political organization of the state, see category 116, pp. 236-246, 248-333, 342-345, and 354-360./